THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism; having their hearts knit together in unity and in love, one towards another.*"—MOSIAH 18: 21.

No. 21, Vol. LXVIII. Thursday, May 24, 1906. Price One Penny.

THE DESTINY OF THE EARTH.

BY ELDER WILLIAM F. LANGTON, OF THE GRIMSBY CONFERENCE.

As we meditate on the truth brought to light by geological research, the great antiquity of the earth forces itself upon our minds, and we think of its mission and destiny. We may wonder how much longer it is going to exist. We find in the study of geology that it has taken thousands of years for the earth to arrive at its present condition. The facts are evident upon the earth that it is of a great age. For instance, at the mouth of the Mississippi river is a large delta which extends far out into the Gulf of Mexico. Deltas are formed by the sediment brought down by the water from the land which it drains. Geologists have made a study of this great work of nature, and after allowing for the various forces at work in past ages, they have arrived at the conclusion that it has taken many thousands of years for it to have come to its present state.

Some theologians, when asked as to the origin of the earth, will say that "God made it in six days out of nothing." If these days which are spoken of in the Scriptures are of twenty-four hours duration—and some hold they are—then our earth would not be very old. Since mother earth produces evidences of a great age, we must conclude that the days spoken of in the Scriptures are not of the same duration as ours. A teaching nearer the truth is that the days spoken of in Genesis are six long creative periods, during which time some great Intelligence worked with the eternal matter

of which the earth is made, with the result that about six thousand years ago it was fit for the abode of man. This conception harmonizes with the voice of Scripture. The Lord, speaking to Adam, said in regard to the forbidden fruit, "In the day thou eatest thereof thou shalt surely die." Now it is a scriptural fact that Adam did not die in twenty-four hours after partaking of the fruit. We find that he lived to be nearly a thousand years old. We may gather from this that a day with the Lord may be a great period of time with us.

As the forces have acted on the earth during these periods, they have tended to make the earth a better dwelling place for mankind. As man has progressed, so the earth has progressed to meet his demands. Through the countless years, rivers have been formed which make commerce easier for man. The eruptions which have taken place, and the action of water in wearing the crust of the earth down have made it possible for man to gain access to the minerals which are so needful to him; and thus we can see how the earth is bettering itself for the abode of man. Every atom of matter must fill the measure of its creation. Man expects through the Gospel plan to become perfect even as God is perfect. Man came here upon the earth to gain a schooling that was necessary to advance him up the scale of progression. This earth was made for this express purpose, and since it has been progressing with man thus far, why will it not progress further?

Man looks forward to being resurrected and becoming an immortal being. Paul said, "If in this life only we have hope in Christ, we are of all men most miserable." This is true. Man's thoughts go beyond the grave, possibly to some imaginary heaven on some other planet. If this earth was made for man, why not this earth be the planet? I do not mean in the condition it is now, but in a condition that would be fit for exaltation. If man is resurrected, why may not the earth also be regenerated and become the abode of immortals? Why should we think to live on another planet when this earth has nourished us while going through our schooling? The Savior, in speaking to the apostles of future glory said, "I say unto you, ye which have followed me in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel." The word regeneration means to change, or a new birth. Peter also voices this same thought. When speaking to the people at Solomon's temple, he said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the time of the restitution of all things."

Job said, "I know that my redeemer liveth, and that he shall stand in the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job knew that he would be resurrected, and would be here on the earth when the Savior should come to prepare the earth for its celestial glory. Isaiah, voicing the words of God, said, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Also, John the Revelator, after viewing the history of the world to the end, concludes by saying, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and

there was no more sea." In this dispensation the Lord has said, "And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it." (Doc. and Cov., Sec. 88: 25, 26) The Prophet Joseph Smith, through the inspiration of God, gave a description of the earth in its celestial glory. He says: "The earth in its sanctified and immortal state will be made like unto crystal, and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom or all kingdoms of a lower order will be made manifest to those who dwell on it, and this earth shall be Christ's."

From this teaching, which is reasonable as well as scriptural, we learn that the earth will accompany man in the scale of progression towards the perfect state, and that it was made for an eternal purpose, to become the abode of exalted beings.

THE SAN FRANCISCO EARTHQUAKE AND FIRE.

SOME EXPERIENCES OF LATTER DAY SAINT ELDERS IN THE TERRIBLE CATASTROPHE.

(Concluded from page 317.)

A SPECIAL correspondent of the *Deseret News* writes of some of the terrible scenes which he and the Elders witnessed in the ill-fated city. Following are some quotations from his letters:

"There are some striking features regarding the San Francisco earthquake and fire that are of distinct interest to the people of Utah, and to the Latter-day Saints in particular. The fact that one hundred and twenty-two souls, comprising the Saints and Elders residing in San Francisco, all passed through the calamity with numberless other Utah people unscathed is cause for congratulation. One cynic in Oakland designated it as being a case of 'bull-headed luck.'

"The Latter-day Saints here ascribe their escape to the intervening hand of the Almighty. Many non-'Mormons' hold similar views. In the various camps visited here yesterday the statement was made several times that at the closing of the Latter-day Saints' conference held in San Francisco on the two days preceding the calamity, President Robinson in his closing remarks, after summing up the addresses made by the previous speakers, closed his exhortation by warning the Saints that dire calamities were coming, and then proceeded to read from Luke xxi: 3-27.

"On the day of the earthquake it was the intention of the Saints to hold a big picnic in Golden Gate Park. While somewhat late, that picnic came off as scheduled, and is now destined to be one of the longest outings on record.

[The writer, no doubt, has reference to the thousands of destitute refugees who camped for some days in Golden Gate Park.]

"At the mission house, 609 Franklin Street, everybody was sleeping peace-

fully when the shock came, which three times rocked the building until it seemed as though it must fall into the street. President Robinson in describing the scene said:

"'After the first shock I did my best to comfort my three children, who were badly frightened. Just as soon as I could get to the window, however, I looked out. All I could see was an old man standing in the middle of the street with his legs wide apart, and bracing himself as he leaned over on a cane waiting for the next shock. There were three dogs running around with their tails drooped, the poor animals howling with fear. Then like a flash the street was full of people, most of them in their night clothes. It was a bad panic for a few minutes. Then I looked around and could see smoke coming out of some of the houses and knew that we had fire to contend with. With that we dressed and concentrated our energies in getting out our effects. We saved all the records, books, and papers, together with the best of the furniture and all the trunks of the Elders. A wagon was secured and we had a strenuous time getting out things before the adjacent buildings were dynamited. Twice we had to move our effects before they were safe, and in each case we had to pay a big price.'

"Elders Clark and Brunnell, respectfully from Springville and Vineyard, Utah, were located at 606 Franklin Street. When they left their room they were surprised to see that every hallway and room in the house was cracked and plaster was scattered all around. Their room was untouched, and subsequently the proprietor of the place remarked, 'You Mormons got off easy.'

"A similar experience was that of Miss Wolfinger, a member of the local branch who resides with her parents at 1225 Third Avenue, San Francisco. This lady is a trained nurse at the French hospital. The room in which she was located with her patient was the only one in the entire hospital that was not wrecked.

"Elder James E. Ellison, Layton, Utah, was sleeping down town on the morning of the earthquake. He was in company with M. Rosenbaum, of La Grande, Oregon. He was awakened by the Colorado hotel, a five story structure in which he had secured rooms, swaying and pulsating in a very unpleasant manner. As the building was of brick, it was a wonder that it stood the strain. Bricks were flying and plaster coming down in all directions. He managed to reach the street with his friend in time to see a similar structure across the street collapse with a roar and carry death and injury to all inside. 'I will never forget that sight,' he said, 'as long as I live. Men and women were rushing around the street half naked and panic-stricken. It was simply indescribable, and then on top of it came the outbreak of fire and the rush of the engines. Men and women were knocked down, and it was fearful.'

"Elder Frank Badger of Holden, Utah, in company with Elder Gardner from Salem, in addition to the earthquake shock had an experience the memory of which will remain with him as long as he lives. When the fire was raging and approaching a grocery store the two young men innocently followed the crowd. People were entering and carrying off food stuffs. 'Go in and help yourself, you'll need it before this thing quits,' yelled a fellow as he came out with his arms full of provisions. The two young men entered,

Elder Gardner with his grip in his hand, as he had started out to board the steamer for the Pacific Islands where he is going on a mission. Hardly had the boys entered when a picket appeared and commenced firing into the store. In telling the story Elder Gardner, who is over six feet in height, said: 'You bet I threw up my hands and stood on my toes so that the soldiers could see me. I guess the man next to me didn't drop his stuff, because the next moment he fell full length, shot dead. We marched out of that store stepping over the dead with the rifles pointing at us, and they didn't look good to me. I did not stop to pick up my grip, and I lost that, but feel that I was lucky to get out alive.' Three men were shot in this store and were burned in the fire.

"Elder A. T. McCarty, secretary of the mission and resident of American Fork, witnessed a scene which he says will never leave his memory. 'There was a great deal of looting going on in advance of the fire in the district in which I found myself,' he said. 'As the flames advanced and the saloons were abandoned men would rush in and grab a bottle and run. I saw a man carrying a grip. He was drunk, and staggered down Taylor street toward the fire. The soldiers held the line, and as he was on the other side they let him go, and he walked deliberately until the flames met him and he perished.' Continuing he said: 'I also saw a man who had stayed in a saloon until it caught fire take a flying leap through the plate glass window. He was terribly cut up and hurt, and I do not know whether his friends got him away or not.'

"Elder McCarty worked for a day and a half in the commissary, where he witnessed millionaires and Chinamen take their places in the line for bread and provisions. While thus engaged he had plenty of chance to study humanity and see men and women with the mask of caste torn off and standing their real selves. One of the most vivid pictures of suffering that he witnessed was the case of a lady. She had been standing in the bread line for two hours, and the supply ran short two people ahead of her. When she saw the last loaf given out, she broke down and wept bitterly, at the same time wailing that her little children had not had a bite of bread to eat for nearly two days.

"Elder E. H. Clark of Springville was put to work among others at clearing a place in the ashes, digging a foundation, and assisting to erect a temporary bakery. While out helping a family of Saints, he came across the body of a sneak thief lying in Golden Gate Park. The man had come upon a woman who was sleeping on the turf and had attempted to steal the diamond ear rings from her ears. Her screams attracted the attention of a sentry, who promptly shot the man dead without asking any questions.

"Elder John Nelson of Spanish Fork started out to get the mail. He asked a soldier to direct him to the post-office. He was sent down the line and given a pick and shovel. He worked for hours at clearing the streets until the job was completed, and was then given a pass to go through to the post-office, where he secured the mail and returned by a circuitous route to the quarters.

"Elder J. R. Shepherd of Paris, Idaho, was detailed for two nights to tend a fire engine. Owing to exhaustion, the fireman in charge was kept awake with whisky. He was too drunk and tired to work himself, and sat on the curb giving orders and telling the amateur fire fighters what to do.

"Another Elder witnessed an incident which raised a smile all along the line. Among the crowd coming up Market Street from the ferry was a big minister attired in the unmistakable garb of his calling. The wall of a tall building was stretched across the street some distance up, and in the order of events the sentry, who was an Irishman, cried 'Halt.' The crowd coming up tried to get back, but was met by a bayonet from the rear. When about fifty men were gathered, the minister pushed to the front, and said: 'I am a minister of the Gospel and have come over from Oakland to render spiritual consolation to the suffering and dying.'

"'Phwat denomina-a-tion?' snapped the sentry back at him.

"'I am the pastor of the Baptist church,' came the reply.

"The Irishman threw his gun on the scandalized minister and said, 'You throw brick, an' be quick.'

"He threw brick.

"These are only a few experiences which will be duplicated by anyone who was near the fire line in San Francisco when the Red Cross automobiles were flying along the streets picking up the wounded and dying; when tall buildings were being sent skyward by dynamite, and the flying debris was scattering death and destruction on all sides, and human life was held cheap by all with ghastly fear of death in their eyes. How many people died of sheer fright never will be known. Two cases came under the notice of the *News* representative, and there must be scores.'

HINTS TO YOUNG SPEAKERS.

The first rule for making a speech is, of course, *Have something to say.* By this I do not mean merely something which might, could, would, or should be said, but something which will weigh on the speaker's mind until he gets it spoken. Kinglake, in his "History of the Crimean War," declares it to be essential to a general that he should have some innate taste for fighting, for, he says, there are almost always as many good reasons for putting off an engagement until to-morrow as for risking it to-day, and unless the general has in him enough love for fight to turn the scale, no battle will ever take place. Perhaps the same state of things applies in this case.

Secondly, *Begin your speech as simply and conversationally as possible.* Such is the dictate of good sense, and such is, fortunately, the present fashion. The academic fashion, as it was sometimes called, was at the period when a man could not command a respectful hearing unless he began with something sonorous about "the Sahara spirit and simoom career of Attila"; but this has fortunately passed by; Wendell Phillips killed it, and it has never come to life again.

The best way, of course, is to be natural without effort, if you can. There are various devices which will help you to such a tone, one of these being that first suggested, I think, by one who always finds people ready to listen to him, Edward Everett Hale. This device is that just before the time comes for beginning your speech you should make some slight remark to the man sitting next you on the very subject on which your speech is to be made, and then begin your real speech by saying, "I was just remarking to the neighbor

on my left." Then you repeat your remark over again aloud. You thus make the last words of your private talk the first words of your public address, and make sure of a conversational tone.

In the third place, *Never carry a scrap of paper before an audience.* Some people, especially Frenchmen, have a manner naturally so expressive and animated that they can read from a written or printed sheet, and yet seem to be talking entirely offhand, and this method is sometimes inevitable in dealing with statistics; but it is the combination of the two that damages. So long as a man is absolutely without notes, he is very close to his hearers; their sympathy goes along with him; but, when they once see that he is looking round for stilts or leading-strings in the shape of memoranda, he goes farther off. The chances are that, even if you forget anything, nobody will miss it; but you will miss a great deal if you allow the attention of your audience to stray away for a single moment while you are fumbling over those notes of yours.

Fourthly, *Put method into what you say.* This can be best done by fixing in your mind a series of points, logical, if possible, so that they can easily be remembered, or, if not that, at least alphabetical, so that you can get them in the order you desire. You will also find it an admirable plan to include with each point some appendage by way of illustration—a good fact or a good illustration or quotation or story. This will not only help you to remember it, but relieve the attention of your audience, and so hold it while you are relieving it. In short, it will save you from putting all the dough into one pan and all the yeast into another.

The fifth rule should be, *Do not torment yourself up to the last moment about your speech*, but get, if you can, an interval of rest before it. It is a habit of the students at Oxford to stop all mind-work twenty-four hours before the examination begins, and take a long row or walk, such as will, if possible, make them forget books altogether. This clears the mind, as sleep clears it. We all know what it is when we first wake in the morning and find our memories fresh, our wits clear to deal with things about which the mind got weary of working the night before.

Finally, most important of all admonitions, *Make your speech short.* No matter how short you think you have made it, take an additional reef somewhere and make it a bit shorter.

The power of public speaking is probably the most transient of all kinds of intellectual influence, for it dies with the death of its audience, whereas a good book may survive through generations. But oratory is the most concentrated and telling of all forms of mental action, and the most stimulating to those who hear it, and by reflex action to the speakers themselves. While the teacher teaches the audience, the audience helps the teacher. Their eyes strike mutual fire, like flint and steel. The best things in any speech are almost always the sudden flashes and the thoughts not dreamed of before. The orator's best hope is to rise at some favored moment to some height of enthusiasm that shall make all rules of rhetoric unimportant and all previous preparations superfluous, as the ship in launching glides from the ways and scatters cradle-timbers and wedges upon the waters that are henceforth to be her home.—Thomas Wentworth Higginson.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 24, 1906.

EDITORIAL.

CHRISTIAN DISUNITY AND ITS REMEDY.

After all the arguments are given which the modern religious teacher can conjure up in favor of the present divided condition of Christendom, and after all apologies for this division have been presented, there still remains the truth that it would be much better if there were a closer union, both outwardly as well as spiritually, between the manifold sections of the so-called Christian church. Every fair-minded person will agree that the strife which is found between these disagreeing factions is foreign to the Gospel of Jesus Christ and destructive to that spirit which characterizes the Church of God.

If apologists for the sects need a practical and forcible illustration of the falsity of their position, all they need to do is to look at the present condition of strife in Great Britain over the Education Bill, now being discussed in Parliament. How about the theory that all Christian sects are but different aspects of the one true Christian church? Are Nonconformists, Anglicans, and Catholics simply members of the body of Christ, as some claim? If so, these members are striving against each other, and one is saying to the other, "I have no need of thee."

The present strife between the churches over the question of education is becoming so severe that even churchmen are awakening to the danger of the situation. The *Times* recently printed a letter signed by the Archbishop of Canterbury, the Bishop of Sodor and Man, the chairman of the Congregational Union, the Presidents of the United Methodist Free Churches, the Wesleyan Methodist Conference, and the Baptist Union, the Moderators of the English Presbyterian Church, the General Assembly of the Church of Scotland, the General Assembly of the United Free Church of Scotland, and the Primus of the Scottish Church, asking that all the ministers of religion in England and Wales prepare their congregations for a united prayer on Whit Sunday for Christian reunion. This remarkable document is as follows:

"We, who subscribe this letter, represent widely different communities. We agree in deprecating at present any large schemes of corporate reunion, which seem to us premature, or any attempts to treat our existing religious differences as unimportant; but we agree, also, in believing profoundly that our Lord Jesus Christ meant us to be one in visible fellowship; we feel profoundly the paralyzing effect upon the moral forces of Christianity which our

divisions inevitably produce; and we recognize with the fullest conviction that it is the duty of all Christians, who desire in this respect the fulfillment of the Divine purpose, to give themselves to penitence and prayer—to penitence because we have all, in various ways, as bodies and as individuals, contributed to produce and perpetuate differences; and to prayer because what we all alike need is that God should open our minds and hearts to receive without prejudice the gradual revelation of His will as to the ways by which we are to be drawn together.

"Being so far agreed, we are venturing, not, we believe, without the guidance of the Holy Spirit, to approach, as far as we can, all the Christian ministers of religion in England to ask them to prepare their congregations for a united effort of prayer on Whit Sunday next, at the principal morning service, for the reunion of Christians—special care being taken that such prayer should be entirely uncontroversial and should involve no assumptions except those which all Christians can make their own, viz:—

"That our Lord meant us to be one in visible fellowship;

"That our existing divisions hinder or even paralyze His work;

"That we all deserve chastisement, and need penitence, for the various ways in which we have contributed to produce or promote divisions;

"That we all need open and candid minds to receive light and yet more light, so that, in ways we perhaps as yet can hardly imagine, we may be led back towards unity.

"We believe that by these solemn exercises of penitential devotion dispositions may be created and nourished which will do much to end the needless embitterment so frequently pervading our differences of judgment and creed; and that a freer way may be prepared for the divine purpose to realize itself."

Here is plainly a plea for more light. The sects are helplessly divided, and these men desire to know how and by what means they might get together. "Our existing divisions hinder or even paralyze the Lord's work," they say; and they express the need "that God should open our minds and hearts to receive without prejudice the gradual revelation of His will as to the ways by which we are to be drawn together."

Let us consider for a moment that declaration. If God were to answer that prayer expressed by these men, and reveal unto them how they could come to the unity of the faith, would not that be a new revelation from God? These men realize that they cannot go to the Bible for an answer to their difficulties. The New Testament writers had no such problems to consider as the Education Bill introduced into the British Parliament in the year 1906, therefore, there can be found no precedent in their writings touching the present situation. New light must then be given, and if that comes from God, whether by heavenly messengers or by the inspiration of the Holy Ghost, that would be *new revelation* from God, and as such it would be just as valid and true as any found within the lids of the bound record of God's ancient word.

Would these men receive this new revelation? Would the Christian world receive it? How could they, and still be consistent with what has been taught on this subject for generations throughout the whole Christian world? Revelation from God ceased nineteen hundred years ago, has been the claim. This

is what the Westminster Confession of Faith declares on the subject, a statement which presents the generally accepted views of Christianity:

"The whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men."

Regarding the Holy Scripture it says: "It pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will to the Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and the world, to commit the same wholly unto writing, which maketh the holy scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased."

In the face of such declarations, how is it possible for the Lord to reveal His mind and will to those who hold such opinions. In former times, when there were doubts on questions which concerned the Church, the inspired servants of God inquired of Him, and the necessary light was given and accepted; but modern divines have declared "those former ways of God's revealing his will unto his people being now ceased." They have virtually closed the mouth of God that He must speak to them no more, and yet they pray to Him that He will reveal unto them how they are to do away with the disunity which separates them into so many conflicting parties.

We hope these prayers for light are and will be sincere, so that God might answer them, and show unto those who are seeking the way to go. There is a way which will lead to a perfect unity of the faith, a way that will abolish the strife of the sects and solve the educational as well as all other problems. That way is for all to lay aside the vain traditions of men, and with heart and mind open to conviction seek for the pure Gospel of Jesus Christ and the Church wherein it is taught.

When discovered, this Church will be found to be organized after the pattern of the primitive Church. It will have, as Paul said it should have, "One Lord, one faith, one baptism"; and the Lord who ascended on high will have given to it "some apostles; and some prophets; and some evangelists; and some pastors and teachers"; and these officers will be placed in the Church "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ"; and they will remain in the Church until the Saints "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ"; that those who constituted the Church "be no more children tossed to and fro by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"; but these officers will speak "the truth in love," and the Saints will grow up unto Christ "in all things." Such a church would certainly be the ideal one to meet the present disunited condition of the world.

Suppose that when such a church is found it should prove to be not at all popular; that its numbers were small; that as a "sect" it was "spoken against

everywhere"? What then? Would the Archbishops, the Presidents, and the Moderators with their followers be willing to make the sacrifice of exalted and salaried position, together with many other things, in order to unite with such a body? And what if such a church was found to bear a hated name such as "Mormon"? What then?

All the prayers of all the Christians in all the world will avail nothing, unless accompanying those prayers there is a willingness to make sacrifices, if necessary, and to follow the one way God points out rather than the many that man has advised.

There can be no Christian unity on other lines than those outlined by the Master Himself. God is not the Author of confusion. The sects of to-day will never be able to unite on any other platform than that of the pure Gospel of Jesus Christ. That none of them have it is self-evident from just such documents as this letter to the English clergy; therefore, a union of them all would never make a perfect whole.

There is only one thing to do, and that is to cast off as worn-out garments the man-made systems of the sects, and become one with the Church that has apostles and prophets and all the other gifts, blessings, endowments, and signs spoken of as necessary to the true Church of Christ—a Church, not depending altogether for its guidance on what God revealed hundreds of years ago to other men and other nations, but led by the revelations of the Lord to divinely inspired men as the Church's daily needs demand. Such a Church is on the earth to-day in the Church of Jesus Christ of Latter-day Saints. Its Elders are proclaiming this message to the world, God has revealed His Gospel anew, and has set up His Church again, under whose banner all may unite and work together in union and love for the establishing of the rule of truth and righteousness in the earth.

N. A.

THERE will be no more sailings by the s.s. *Cymric* until further notice.

Arrivals.—The following missionaries arrived at Liverpool May 18, 1906, per s.s. *Arabic*: For Great Britain—Samuel Ward, Rock Springs, Wyoming; Edward M. Rynearson, George A. Newbold, Thomas E. Towler, Murray; Charles L. Norton, Idaho Falls; Heber C. Mansfield, Samaria, Idaho; Walter M. Jones, John J. Hendry, Wellsville; Samuel Jackson, Jr., Manassa, Colorado; Ralph Harker, Cardston, Canada; Robert M. Garbett, Goshen; Willard B. Enniss, Draper; Walter A. Dimond, Sandy. For Scandinavia—Christian Anderson, Green River, Wyoming; Newman J. Beck, Charles O. Hansen, Centerfield; Andrew L. Anderson, Huntington; Peter M. Frandsen, Iona, Idaho; Hans P. Jenson, Mapleton; Hans F. Jensen, Idaho Falls; Joseph E. Michelson, Soren Rasmussen, Rasmus Rasmussen, Draper; Nicolai C. Miller, Preston, Idaho; Peter Peterson, Bench, Idaho; Hans Sorensen, Independence, Idaho. For Sweden—John E. Anderson, August M. Nelson, Sandy; Conrad K. Erickson, Salt Lake City; Reed T. Johnson, Provo; Henry Swenson, Afton, Wyoming. For Switzerland and Germany—Thomas F. Kirkham, Lehi; George H. Higgs, Raymond, Canada; Elias A. Smith, Jr., John A. Spencer, Horace B. Whitney, Salt Lake City; Fredrick Wieland, Rexburg, Idaho. For the Netherlands—William T. Hicken, Heber City.

Appointments.—The Elders who arrived for the British mission May 18, 1906, are appointed to labor in the following conferences: Samuel Ward, Robert M. Garbett, Birmingham; Edward M. Rynearson, Charles L. Norton, Liverpool; George A. Newbold, Nottingham; Heber C. Mansfield, John J. Hendry, Sheffield; Walter M. Jones, Ralph Harker, Newcastle; Samuel Jackson, Jr., Walter A. Dimond, Norwich; Willard B. Enniss, Thomas E. Towler, Leeds.

Elder Joseph A. Fife is appointed to preside over the Leeds conference.

Releases.—The following missionaries are honorably released to return home per s.s. *Arabic*, May 25, 1906: Frank C. Taylor, Grimsby; Reese M. Harper, Alma V. Huish, Frederick E. Jones, Leeds; Ernest Wright, Liverpool; David M. Hymas, London; Robert Hazen, Jr., William A. Lincoln, Newcastle; Horace W. Vincent, Thomas W. West, Norwich; Luther S. Foss, Nottingham; George H. Sims, Scottish.

FROM THE MISSION FIELD.

Farewell Sociable at Bradford.—On Monday evening, May 21, 1906, a social was given in the branch meeting rooms of the Bradford Saints in honor of President and Sister Reese M. Harper and some Elders and Saints who are about to depart for America. A most enjoyable time was had in the way of informal exercises, and some presentations were made to the departing ones by their brethren and sisters of the branch.

A Pleasant Gathering at York.—Elders Lewis S. Gardiner and Adam Glenn report a pleasant social gathering of the Saints and friends at York, Grimsby conference, on May 9, 1906. President Gee and a number of Elders were present, and a very good impression was made on the many strangers who were in attendance. The brethren feel that these gatherings do much good in breaking down the wall of prejudice which exists against the Latter-day Saints.

Baptisms.—A baptismal service of the Leeds conference was held on Saturday, May 12, 1906, in the Wapping Board School Baths, Bradford. After singing and prayer, Elders James R. Glenn and Thomas S. Broadbent spoke of the necessity of obeying the ordinance of baptism, after which ten persons were baptized, Elder Frederick E. Jones officiating. A confirmation meeting was held in the Westgate New Hall immediately after the baptism.

A Baptismal service was held Sunday, May 13, 1906, at the Turkish Baths, Coventry, Birmingham conference, at which nine souls were added to the Church. President William Noble was present and gave some timely instructions to those who were about to be baptized. After the ordinance, a very impressive meeting was hald at Nuneaton, and those who had been baptized were confirmed and the sacrament administered to them. Elder William Lindsay officiated at the baptism.

Six baptisms were performed by Elders Frederick Langton and C. H. Smith, at the Tibberton Baths, Essex Road, London, May 20, 1906. Remarks

were made by President Miles L. Jones and Elder Horace W. Vincent, the confirmation taking place at 97 Farleigh Road.

Another harvest of souls is reported from the Norwich conference, which adds five new members to the fold of Christ. The initiative ordinance was performed in the King's Lynn Public Baths, Wisbech, May 20, 1906, Elder James P. Cameron officiating.

Interesting Meetings at Gravesend.—Elder Sidney G. Saville sends us the following account of a series of meetings recently held in Gravesend, of the London conference:

"The Rev. Mr. Duncan, pastor of Windmill Street Baptist chapel, Gravesend, a gentleman who has met at different times many prominent members of the Church, and who is well acquainted with our people, offered to let us the church where he preached for a series of addresses.

"The invitation was accepted, and notices and tracts were distributed from house to house, announcing the subject for each evening.

"On Monday, April 23rd, the 'Apostasy from and Restoration of the Gospel' was demonstrated by Elder Emuel Bachman. After the service, Gospel literature was distributed, and a splendid feeling prevailed. On Tuesday evening Elder Wilford A. Beesley ably spoke upon 'The Only True Gospel.' On Wednesday we listened to Elder Bachman on 'Modern Revelation, and its Results,' and on Thursday to Elder Beesley on 'The Book of Mormon.' The two remaining evenings were occupied by Elder Bachman with 'First Principles,' and 'History and Character of the Latter-day Saints.'

"Beautiful vocal and instrumental selections were rendered throughout the sessions by Brother Tout and family. Sister Maggie Tout's rendition of 'O My Father,' brought tears to the eyes of many strangers. The attendance was light, but all present showed their deep interest; and it was noticed that those who attended on Monday were present through the week, heartily entering into the spirit of the meetings. We have made many friends, and prospects for the future are exceedingly encouraging.

"A gentleman who apparently had attended for the sole purpose of disturbing, confessed on the concluding night that we had fearlessly preached the Gospel in its purity, and that others generally do not appreciate full scriptural contexts, but use isolated passages. An evangelist of thirty-five years' experience testified that while he could not entirely agree with all our points of doctrine, he yet admired our sincerity, and stated that he had never before heard such lengthy discourses given without notes. There is no doubt that much good has been accomplished in the district."

THE LEEDS CONFERENCE.

The Leeds semi-annual conference was held Sunday, May 20, 1906, in the Westgate New Hall, Bradford. Among those present were President Heber J. Grant of the European mission, Elder Nephi Anderson, associate editor of the Millennial Star, President Reese M. Harper and twenty-two traveling Elders of the Leeds conference, President James W. R. Hurst of the Manchester conference, and a large number of visiting Elders from nearby

conferences. Sisters Nannie and Hazel Tout of London, and Brother William Holmes of Colne, Liverpool conference, were also present and furnished special musical selections.

At the morning session President Harper briefly welcomed all present. The clerk read the statistical and labor report for the seven months ending April 30, 1906, showing 726 members, 228,055 tracts and 3,400 books distributed, 10,587 Gospel conversations, and 33 baptisms. The general and local authorities were presented and unanimously sustained.

Elders George F. Bolto, Franklin L. Gunnell, Frederick E. Jones, Shirley Y. Clawson, and Thomas E. Ricks bore testimonies of the truthfulness of the Gospel.

President Grant spoke of the fine attendance, and said it was the largest morning session he had yet attended in the British mission. He spoke of the trials the Latter-day Saints had passed through and the blessings of the Lord which followed the faithful observance of duty.

At the afternoon session Elders James R. Glenn, Joseph A. Fife, William J. Dunkley, William E. Baird, Earl E. Jensen, Thomas S. Broadbent, and President Hurst spoke on the general principles of the Gospel.

President Grant spoke of the restoration of the Gospel, also of the "Mormon" people in early times, and their condition at the present in regard to education.

At the evening service Elders Alma V. Huish, Joseph W. McMurrin, Jr., Reese M. Harper, and Nephi Anderson spoke briefly and bore testimony of the Gospel.

President Grant spoke of the divine mission of Jesus Christ, and the importance of baptism for the dead; also the necessity of the Gospel being preached in all the world. He bore testimony that the Gospel is the same to-day as was preached in the days of the Savior.

During the day we were favored with musical selections by the Sisters Tout, William Holmes, President Grant, and Elder Thomas S. Broadbent.

The attendance at the conference was the largest that has ever been held in this flourishing conference for many years. The Westgate Hall is a fine, commodious room which was well filled at all the meetings. At the evening meeting there were at least seven hundred people present.

On Saturday, President Grant met with the Elders in the afternoon, and with the local priesthood in the evening. Many good instructions were given to the Elders and brethren of the local priesthood.

H. ALBERT WAGSTAFF, Clerk of Conference.

NORWEGIAN ELDERS WIN THEIR CASE.

THE HIGHER COURT RULES THAT THE "MORMONS" ESCAPED THROUGH A "HOLE" IN THE LAW AGAINST THEM.

SOME time ago we noted in these columns that a number of Elders laboring in Norway had been sentenced to heavy fines for administering the Gospel ordinances. The brethren appealed their case to a higher court which reversed the first decision and released the brethren from the lower court's action.

The court's opinion is an interesting document. The wrath of men has been turned to praise the Lord, as it seems that the very laws passed against the Latter-day Saints, have by the interpretation of a court been made to protect them. We are indebted to Elder Frederick Christensen of Copenhagen for the following account, translated from *Ny Tid*, a Trondhjem, Norway, paper of April 20, 1906:

"In the case against the Mormon Elders lately mentioned in the papers, the higher court rendered a decision yesterday afternoon, by which the accused were found *not guilty*. As the report covers fully ten pages, we must let a part of this suffice. After many citations from the law it reads about as follows:

"Application of this passage in the law was also made in a decision of the supreme court, November 4th, 1853, by which eleven members of the sect called Latter-day Saints (Mormons)—who are not included among the Christian dissenters named in the dissenter law then in force—were tried for unlawful exercise of religion, preaching, baptism, and administering the sacrament. From this decision (see also a decision of the supreme court of April 18th, 1854) this court considers it decided that the 'Mormons' cannot be considered as Christian dissenters, and that they therefore—even if they, on account of being citizens of Norway, have a right to live and reside in this country, and in private exercise their religion, nevertheless have no right to exercise their religion in public. The court holds that the accused in this case must be deemed as having exercised their religion publicly, which they have no right to do according to the law above referred to. They are, however, not accused—at least not directly—of having so violated that law. They are accused under paragraph 328, part III, which threatens to punish him 'who performs any act, which only can be performed with reference to a public office, which he does not hold.' It does not appear, however, that the accused can be punished in accordance with this paragraph for the baptism or the administering of the sacrament which they have performed, inasmuch as the sect to which they belong is not considered as being Christian. It is the *Christian* baptism and the *Christian* sacrament, which is placed upon the *Christian* priests as dissenter leaders to perform, and which supposedly is generally denied others to administer. That a religious sect which is not considered Christian uses such ceremonies in the exercise of their religion which more or less resemble the Christian sacraments, cannot make that sect a Christian church, neither can it make these ceremonies Christian symbols or expressions for the Christian faith.

"As long as their is no derision or mocking of the Christian faith, can there supposedly be anything to hinder a *non-Christian* sect from using water—either by pouring it upon or immersing in—to designate the subjects initiation into such sect. Because of such an act, however, no confessor of the Christian faith will claim, that the person so baptized has in fact through such baptism become a member of the Christian church. It is admitted that it was not a *Christian* baptism that was administered, and as it is only such a baptism which none other than the *Christian* priests can administer—and the same rule holds good as to administering the sacrament—then it follows that the accused have not performed any act connected with any 'public

office which he does not hold,' inasmuch as they have only performed an act which in the eyes of the Christian churches is entirely without effect, and which could just as well be performed by any other person.

"The accused will therefore have to be adjudged not guilty. The court is fully aware that this verdict will, in the minds of many, appear very unfortunate, and that it, to say the least, looks very strange: that the Christian dissenter, who baptizes a person who has not reported himself for withdrawal from the sect to which he belongs will be liable to punishment, but the *non-Christian* 'Mormon' who does the same thing will go free; but here it should be remembered, that the first instance is met by an arrangement between the state church and those dissenter sects which by the state are acknowledged as *Christians*, where the state with threats of punishment has had to draw a limit, while in the latter instance it applies to acts which the state from its position does not look upon as being of consequence to the Christian church. The hole which may appear to be in the law, if you please to call it so, cannot, at least, be remedied except by making a new law.

"The court rules that the accused are *not guilty*. The judgment was unanimous."

GOD'S ETERNAL PLAN.

Impatient soul, weak and complaining still,
Are all thy hopes, slow struggling to the light,
Less worth than these frail buds no frost could kill,
Or winds of winter blight?

For though the spring shall come with tardy feet,
And snows lock late the germs, we do not fear;
Still with unfailing faith our hearts repeat,
"The summer days are near."

The good we hoped to gain has failed us—well,
We do not see the ending—and the boon
May wait us down the ages—who can tell?
And bless us amply soon.

In God's eternal plan, a month, a year,
Is but an hour of some slow April day,
Holding the germs of what we hope or fear,
To blossom far away.

SELECTED.

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EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.